Jogo de búzios um dos mais antigos oráculos dos Yorubas

orisabrasil.com.br/Loja/jogodebuziosmaisantigosyorubas/

Orisa Brasil -Por Renata Barcelos

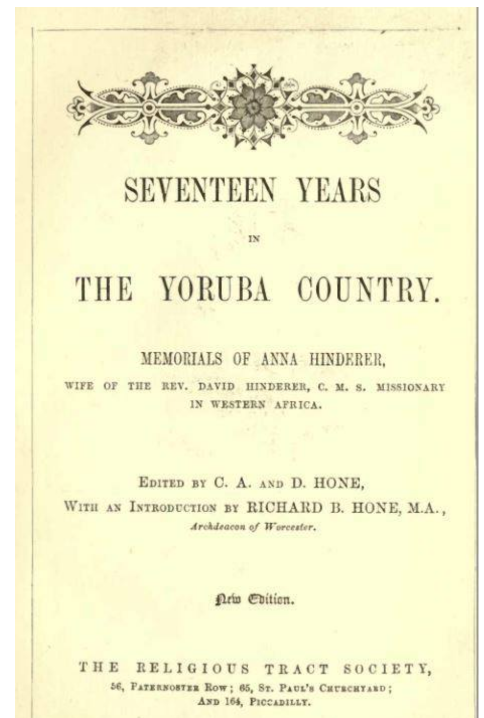
09/07/2016

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Fontes antigas já mostravam que o erindilogun (jogo de búzios) era consultado já no século retrasado.

Vamos aqui então pontuar com uma serie de evidencias de que o jogo de Erindilogun não foi criado no Brasil e Cuba e não só não acabou na Nigéria mas como é diferente do praticado no Brasil e Cuba e que os de cultos de Orisa usam lá até hoje.

1870/80


SEVENTEEN YEARS

IN

THE YORUBA COUNTRY.

MEMORIALS OF ANNA HINDERER,

WIFE OF THE REV. DAVID HINDERER, C. M. S. MISSIONARY IN WESTERN AFRICA.

EDITED BY C. A. AND D. HONE,

WITH AN INTRODUCTION BY RICHARD B. HONE, M.A., *Archdeacon of Worcester.*

New Edition.

THE RELIGIOUS TRACT SOCIETY,

56, PATERNOSTER ROW; 65, ST. PAUL'S CHURCHYARD; AND 164, PICCADILLY.

Resumo: uma conversa entre pai e filha yorubas , onde a filha quer ir a igreja católica , e a filha para convencer seu pai a deixa-la ir para igreja fala: eu vou aprender os Cowries para você.. (ou seja vai aprender o jogo por Búzios).

(extrato de Luiz I. Marins)

"Another has equally and patiently suffered the whip, the rope, and the chain, has been dragged about from one town to another, to make her forget about coming to church and serving God; but she was too much in earnest to forget by being carried to a far country. After some weeks of absence, she was brought back; her father promised her great things, clothes, beads, honour, and added, 'Now you will never go there?' pointing to the church. 'Father,' she replied, 'I am just the same as before, I will be a good daughter to you, I will earn cowries for you, only let me go to God's house, to hear His word and follow it, for this I cannot give up.' The father said, 'What strength do these white people give! what charm have they! Nothing will make these people give up!' and he nearly yielded. 'It

1894

Resumo: explica sobre as características de Sango, e fala que em seu culto é usado 16 búzios jogados no chão para consulta.

(extrato de Luiz I. Marins)

1899

Resumo: Nos cultos de Osun, Yemoja, Osoosi e Elegbara etc ele consultam com frequência os 16 búzios.

(extrato de Luiz I. Marins)

1913

Resumo: …O oráculo que ele usa é o 16 búzios, e que alguns locais usam obi…

(extrato de Luiz I. Marins)

- ## Estudiosos Recentes

1943- Willian Bascon

Começou a fazer trabalho de Campo entre os Yorubas em 1937 onde recolheu centenas de versos de odu Ifá e versos de erindilogun o que ocasionou em seus dois maiores sucessos :

Primeira publicação: “The Relationship of Yoruba Folklore to Divining,” *Journal of American Folklore* (1943)

2-Ifa Divination: Communication Between Gods and Men in West Africa (1969, recipient Pitrè International Folklore Prize)

Após mais de 40 anos em campo fazendo estudo com Yorubas lança um livro com dezenas de versos recolhidos de erindilogun:

3_Sixteen Cowries: Yoruba Divination from Africa to the New World (1980)

(extrato de Luiz I. Marins)

1981- Pierre Verger

Começou a fazer trabalho de campo entre os yorubas em 1953, Colendo todos os aspectos do culto dos orisa, estabeleceu paralelos entre o que se pratica na Nigeria/Benin e o que se pratica no Brasil, dentre todas suas publicações O livro Ewe (1995) revela o estudo minucioso no conhecimento de ervas ligado a religião dos Orisa em território Yoruba.

1981 – Orixás, Deuses iorubas na África e no Novo Mundo

1995 – *Ewé : o uso das plantas na sociedade iorubá*, São Paulo, Companhia das Letras, [préface Jorge Amado].

YORUBA-SPEAKING PEOPLES OF THE SLAVE COAST OF WEST AFRICA

THEIR RELIGION, MANNERS, CUSTOMS, LAWS., LANGUAGE, ETC

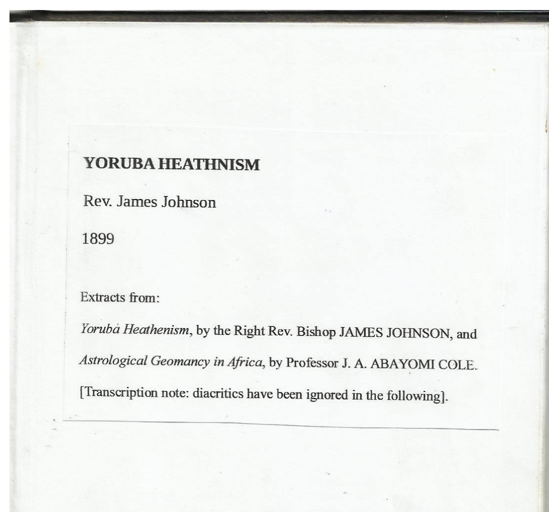
WITH AN APPENDIX CONTAINING A COMPARISON OF THE TSHI, GA, EWE, AND YORUBA LANGUAGES.

BY

A. B. ELLIS

(1894)

The image of Shango generally represents him as a man standing, and is surrounded by images, smaller in size, of his three wives; who are also represented as standing up, with the palms of their hands joined together in front of the bosom. Oxen, sheep, and fowls are the offerings ordinarily made to Shango, and, on important occasions, human beings. His colours are red and white. He is consulted with sixteen cowries, which are thrown on the ground, those which lie with the back uppermost being favourable, and those with the back downward the reverse. He usually goes armed with a club called oshe, made of the wood of the ayan tree, which is so hard that a proverb says, "The ayan tree resists the axe." In consequence of his club being made of this wood, the tree is sacred to him.



YORUBA HEATHNISM

Rev. James Johnson

1899

Extracts from:

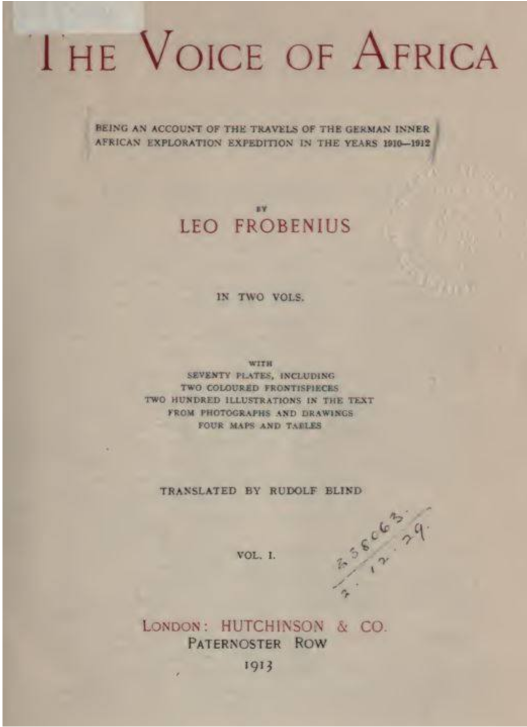
Yoruba Heathenism, by the Right Rev. Bishop JAMES JOHNSON, and *Astrological Geomancy in Africa*, by Professor J. A. ABAYOMI COLE.

[Transcription note: diacritics have been ignored in the following].

There are other oracles; but some of these are local, and are resorted to only by particular tribes or townships, e.g., there is the **Oro Ilare** of **Ijesha** land, which is said to come down from heaven to **Ilare** or **Aiye**, or the world, once a year, to be waited upon by those who may need his Oracular assistance, and whose temporary residence is always a grove, where he is always attended by an **Aworo Oro Ilare** till his return to heaven. The **Aworo** would deliver his responses to inquirers. His advent is always looked forward to with joy, and the public roads and thoroughfares of a town are always specially cleaned and put in order for his reception, whilst the number of men and women repairing to the grove for his Oracular assistance is always large. There are such divinities as **Osun**, **Yemaja**, **Ososi** and **Elegbara**, &c., which are often consulted, mostly by women, using sixteen cowries for their consulting signs; and among some of the tribes, **Eluku** and **Agemo**, which also are regarded as possessing much predicting capacity, and are often resorted to, as their predictions are always esteemed infallible.

1987 -Fluxo e Refluxo do tráfico de escravos entre o Golfo de Bénin e a Bahia de Todos os Santos dos séculos XVII a XIX, São Paulo, Corrupio / Brasilia, Ministerio da Cultura, 1987

1999 – – Notas sobre o Culto aos Orixás e Voduns na Bahia de Todos os Santos, no Brasil e na Antiga Costa dos Escravos, na África, São Paulo, ed USP, 1999 [trad. Carlos Eugênio Marcondes de Moura].



THE VOICE OF AFRICA

BEING AN ACCOUNT OF THE TRAVELS OF THE GERMAN INNER AFRICAN EXPLORATION EXPEDITION IN THE YEARS 1910—1912

BY

LEO FROBENIUS

IN TWO VOLS.

WITH
SEVENTY PLATES, INCLUDING
TWO COLOURED FRONTISPIECES
TWO HUNDRED ILLUSTRATIONS IN THE TEXT
FROM PHOTOGRAPHS AND DRAWINGS
FOUR MAPS AND TABLES

TRANSLATED BY RUDOLF BLIND

VOL. I.

358063 3.12.29

LONDON: HUTCHINSON & CO.
PATERNOSTER ROW
1913

The crowd begins to enjoy itself when the sacrifices have been offered. The cuisine is prepared and the banqueting begins. The master of the ceremony, the priest, must himself abstain, and distributes his own share of ram's flesh amongst his household. The Mokwa must finish the service of prayer with unbroken fast and devote all his thoughts to the God. He has, first of all, to receive the message from the Orisha as to the choice of his Bambeke, or oracle thrower, because its actual interpreter is not the High Priest of Shango. The diviner is appointed by the deity, who inspires the Mokwa with understanding. The oracle itself can be read in two ways: either by throwing sixteen cowries—as is customary in the South—or by breaking and casting down several kola-nuts, which is the method most favoured in Ibadan, and known as Akwa- or Agba-Obi. Whatever the method selected, its interpretation depends on the relative number of their positions, as already explained, and the question involved is the goodwill of the Godhead towards the clan, or its prominent persons, as shown by prophesying a specially eventful, fortunate or unfortunate year. If the answer given by the augur be unfavourable and indicates obvious displeasure on the part of the God, the sacrifice is repeated as before until the answer be gracious, and then gorging and guzzling are taken in turn until the dancing begins.

Shango priest, Mẹkọ, Nigeria, 1950. For divination sixteen cowries would be selected from the smaller cowries on the tray.

Table 1. THE SEVENTEEN FIGURES (ODU)

1. Ọ̀kànràn	D. Ọ̀ránỳàn	7
2. Èjì Òkò	E. Ibéjì (twins)	7
3. Ògúndá	H. Yemọja	12
4. Ìròsùn	F. Ọbàlúfọ̀n (i.e., Òrìshàlá)	22
5. Ọ̀ṣẹ́	G. Ọ̀shun	15
6. Ọ̀bàrà	I. Ọ̀rúnmìlà (i.e., Ifá)	19
7. Òdí	J. Ẹgbẹ́ Ọ̀gbà (i.e., àbíkú, children "born to die")	18
8. Èjì Ogbè	A. Orìshà Rowù (a "white deity")	49
9. Ọ̀sá	C. Ọya	19
10. Òfún	B. Ọbàtálá (i.e., Òrìshàlá) and Òduà (i.e., Odùduà)	14
11. Ọ̀wọ́nrín	K. Égún (i.e., Egúngún)	13
12. Èjìlá Ṣẹbọrà	L. Shàngó	8
13. Ìka	M. Shọ̀pọ̀ná	2
14. Otùrúpọ̀n	N. Okirikishí	2
15. Òfún Kànràn	O. Ògún	1
16. Ìrẹ̀tẹ̀	P. Oluọfin (a "white deity")	1
0. Opìrà	Q. Ògbóni	1

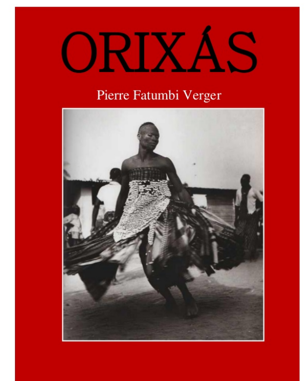
alternatives (ìbò) on the basis of the rank order of the seventeen figures.

For some reason that was not explained, both the order in which the figures are listed in Table 1 and the order in which their verses were dictated by Salako, 8-10-9-1-2-4-5-3-6-7-11-12-13-14-15-16-0, differ from this rank order, which he gave as 8-10-4-3-2-1-12-11-9-7-6-5-13-14-15-16-0. In choosing between the right and left hand, the right hand is indicated with a single throw if 8, 10, 4, 3, 2, 1, or 12 appears. If 11, 9, 7, 6, or 5 appears, a second throw is required; if then one of these less powerful figures appears, the right hand is selected, but if one of the more powerful figures appears on the second throw, the left hand is chosen. If 13, 14, 15, 16 or 0 appears on either the first or second throw, neither hand is indicated–there is no answer.

Ogunbiyi does not discuss ibo or this rank order, but some confirmation comes from the Cuban sources. The "major figures" in Cuba are given as 1-2-3-4-8-10-12-13-14-15-16, and the "minor figures" as 5-6-7-9-11 (Hing 1971: 60; Rogers 1973: 23; Suarez n.d.: 37-38; Anonymous n.d.: 6). However both Hing and Rogers say that it is the left hand that is indicated when a major figure appears on the first throw. Cabrera (1974: 188) gives 1-2-3-4-8-10 as major figures and 5-6-7-9-11-12 as minor figures.

Unlike Ifa divination (Bascom 1969: 54-58), there are no simultaneous choices between five specific alternatives, according to Salakọ. The choice





Videos de Erindilogun Yoruba – Nigéria

Ebo Riru com Erindilogun – Nigeria

https://www.youtube.com/watch?v=8Vw1V0YTZDY

Erindilogun – Nigeria

Preparção para Erindilogun – Nigeria

Erindilogun – Nigeria

Adinhação por Erindiliogun – Esentaye – Nigeria

Ebo Riru com Erindilogun – Nigeria

Adinhação por Erindiliogun -Baba Nathan Lugo

Erindilogun – Nigéria

Erindilogun e Obi mais velhos que Ikin e Opele Ifá

- ## Sobre a escravidão:

A escravidão sim foi avassaladora, deixou marcas irreparáveis mas, não devastou o culto de Orisa nas terras Yoruba. O povo não foi totalmente dizimado ou seja as praticas religiosas continuaram. No Brasil e em outras regiões surgiram novas religiões com base no culto Yoruba mas nunca copiou sua terra natal.

Pierre Verger, "Fluxo e Refluxo …" , Ed. Corrupio, São Paulo, 1987

1549: Tomé de Souza desembarca no Bahia. Com ele vieram provavelmente os primeiros escravos brasileiros.
1850: É editada a Lei Euzébio de Queiroz. Ela põe fim ao tráfico de escravos..
Fonte: http://www.geledes.org.br/historia-da-escravidao-negra-brasil/

(extrato de Luiz I. Marins)

População da Nigéria Hoje:
±183.000.000
20% da população
é Yoruba ou seja:
±36.000.000

Dinastia de Oyo de 892 aos dias atuais

Html code here! Replace this with any non empty text and that's it.

O culto dos Orisa

nunca morreram na Nigéria

A escravidão não dizimou a África, não acabou com os cultos de Orisa ou seja, o Erindilogun continua a fazer parte do uso cotidiano de muitos cultos de Orisa na Nigéria/Benin.

Agradecimentos especiais: Baba Nathan Lugo e Luiz.L Marins.

APÊNDICES 663

Período do tráfico clandestino (1831-1851)

As informações são raras. Provêm dos relatórios dos cônsules britânicos[60] e se restringem a alguns números incompletos entre 1840 e 1851:

1840	1 675	1844	6 201	1848	7 393
1841	1 410	1845	5 582	1849	8 401
1842	2 360	1846	7 824	1850	9 102
1843	3 004	1847	11 769	1851	785

TENTATIVA DE AVALIAÇÃO DO NÚMERO DOS ESCRAVOS IMPORTADOS DO GOLFO DO BENIN À BAHIA DO INÍCIO AO FIM DO TRÁFICO

Partindo desses dados imprecisos é difícil de estimar qual foi a quantidade de escravos importados do golfo do Benin à Bahia.

Maurício Goulart[61], porcurando determinar esse número no século XVIII, faz um cálculo fundamentado sobre uma parte dos documentos indicados mais acima, e completando-os para os anos que faltavam[62] chega a um total de 460.000
Para o século XIX[63] esse número resultaria em 300.000
Perfazendo assim para os séculos XVIII e XIX um total de 760.000

Esse número parece ser da mesma ordem de grandeza que aquele que nós tentaremos encontrar partindo do número dos navios e das diversas médias de carregamentos que indicamos nas tabelas precedentes.

De 1678 a 1756, temos 800 navios aos quais seria preciso acrescentar aqueles que não foram anotados entre 1715 e 1725, 1734 e 1738. Estimando esse número em pouco mais de 200 teríamos 1.000 navios que, trazendo em média 400 escravos cada um, teriam assim transportado .... 400.000 escravos

Entre 1756 e 1815 temos 931 navios. Arredondamos esse número para 950 os quais, trazendo uma média de 300 escravos cada um, teriam assim transportado .... 285.000 escravos
Total de .... 685.000 escravos
dos quais seria preciso retirar aqueles do *Assiento* 25.000
Ou seja, ... 660.000 escravos

Nossos números se tornam mais hipotéticos durante o período do tráfico semi-clandestino e clandestino. Constatamos que 535 passaportes foram emitidos para a Costa da Mina durante esse período — nos faltam no entanto as indicações para os anos de 1826-1837 e 1851, isto é, 13 dos 36 anos visados; constatamos que numerosos passaportes foram emitidos para o hemisfério sul e que no entanto os navios iam fazer seu tráfico no golfo do Benin que, por outro lado, alguns desses navios iam fazer o comércio legal dos azeites de dendê, de marfim e de ouro. Levando em conta esses diversos fatores, se estimamos em 600 o número desses navios e em 350 em média a quantidade de escravos transportados em cada navio, teríamos um número de 210.000 que adicionado aos 660.000 daria um total de 870.000 escravos.

A diferença entre este número e aquele de 760.000 fornecido pelo senhor Goulart, ou seja, 110.000, representaria o carregamento, no século XVII (não contidos nos números de Goulart), de 275 navios à razão de 400 escravos cada um. Cifra que parece plausível se comparada àquela de 175 que havíamos anotado para o período de 1678-1700. Portanto, uma centena de navios teriam feito o tráfico antes dessa data de 1678 em que encontramos nossas primeiras informações.

Portanto, se poderia por alto estimar que 1.200.000 escravos teriam sido importados à Bahia, 350.000 do hemisfério sul e 850.000 do golfo do Benin.

NOME DOS NAVIOS

Vale a pena citar os nomes recebidos pelos navios pois eles refletem admiravelmente a mentalidade de seus proprietários nas diversas épocas desse tráfico.

Em um estudo[64] sobre a questão, Thales de Azevedo faz observar:

"a predominância dos nomes de santos para os navios portugueses até o século XIX, mostrando uma preferência por Nossa Senhora, e que em seguida toma uma outra orientação

Pgculturalfoundation Oyo
14 de setembro de 2015

The Alaafin of Oyo ADEYEMI I
reigned between 1876-1905

REIGNS OF THE ALAAFINS OF OYO and SOME HISTORICAL MARKS

892 Oranyan – Oyo-Ile was found
1042 Ajaka Dada
1077 Tella Oko –known as Sango Afonja
1137 Ajaka
1177 Aganju Sola
1300 Kori – Osogbo and Ede were found
1357 Oluaso
1471 Portugal 1st contact with Yoruba cities
1472 Eko is named LAGOS by the Portuguese
1530 – 1542 Onigbogi
1512 Ofinran – Saki was found
1534 Egungun Oju – Igboho was found
Nupe occupied Oyo- Ile
1554 Orompoto
1562 Ajiboye
1570 Abipa – Oyo-Ile rebuilt
1588 Obalokun – salt (Sodium Cloride)
introduced in domestic use into Yoruba Land Alaafin set envoys to court in Portugal
1600 Aja
1658 Odarawu
1660 Karan
1665 Jayin – 1 st Awujale of Ijebu appointed

1665 Jayin – 1 st Awujale of Ijebu appointed
1676 Ayibi – Oyo spanned 150.00 km2
1690 Osiyago – 1728 Oyo stats invade Dahomey
1732 Gberu
1738 Amuniwaye
1742 Onisile - 1748 subjugating the Dahomey
1750 Labisi – spent in the throne only 15 days committed suicide because of Basorun Gaha
1750 Awonbioju – spent 130 days in the throne
1750 Agboluaje - 1754 stars decline in the Empire with intrigues of Basorun Gaha
1772 Majeogbe
1774-1789 Abiodun
1789-1796 Awole
1796-1797 Adebo
1797-1798 Maku
1801-1827 Majeotu – Fulani seized Ilorin + 1823 Dahomey revolt
1827-1834 Amodo
1834-1837 Oluewu - 1835 Empire collapse, razed by the Fulani Jihad

Are-Ona Kakanfo Afonja , master of Illorin, invited a Fulani scholar of Islam called Alim al Salih into his ranks. He hoped to secure the support of Yoruba Muslims and volunteers from the Hausa-Fulani north in keeping Ilorin independent, but no succeed and Oyo collapse.

1838-1858 Atiba Atobatele– 1838 Ago d'Oyo - New Oyo founded

The center of Yoruba power moved to Ibadan , a Yoruba war camp settled by Oyo commanders in 1830.

1859-1875 Adelu agunloye – 1857 Britain abolish slavery

1864 Alaafin stopped Batedo War in the name of Sango between Ijebu +

1838-1858 Atiba Atobatele– 1838 Ago d'Oyo - New Oyo founded

The center of Yoruba power moved to Ibadan , a Yoruba war camp settled by Oyo commanders in 1830.

1859-1875 Adelu agunloye – 1857 Britain abolish slavery

1864 Alaafin stopped Batedo War in the name of Sango between Ijebu + Egbas

1876-1905 Adeyemi I

1888 Oyo became a protectorate of Great Britain

1905-1911 Agogo Ija Amubieya Lawani
1911-1944 Ladigbolu I

1914 Amalgation Frederik Lugard united north and south as colony + Protectorate Nigeria
The name Nigeria was taken from the Niger River . Given by Flora Shaw who later married Lugard

1945-1954 Adeyemi II
1956-1968 Ladigbolu II
1971 Adeyemi III